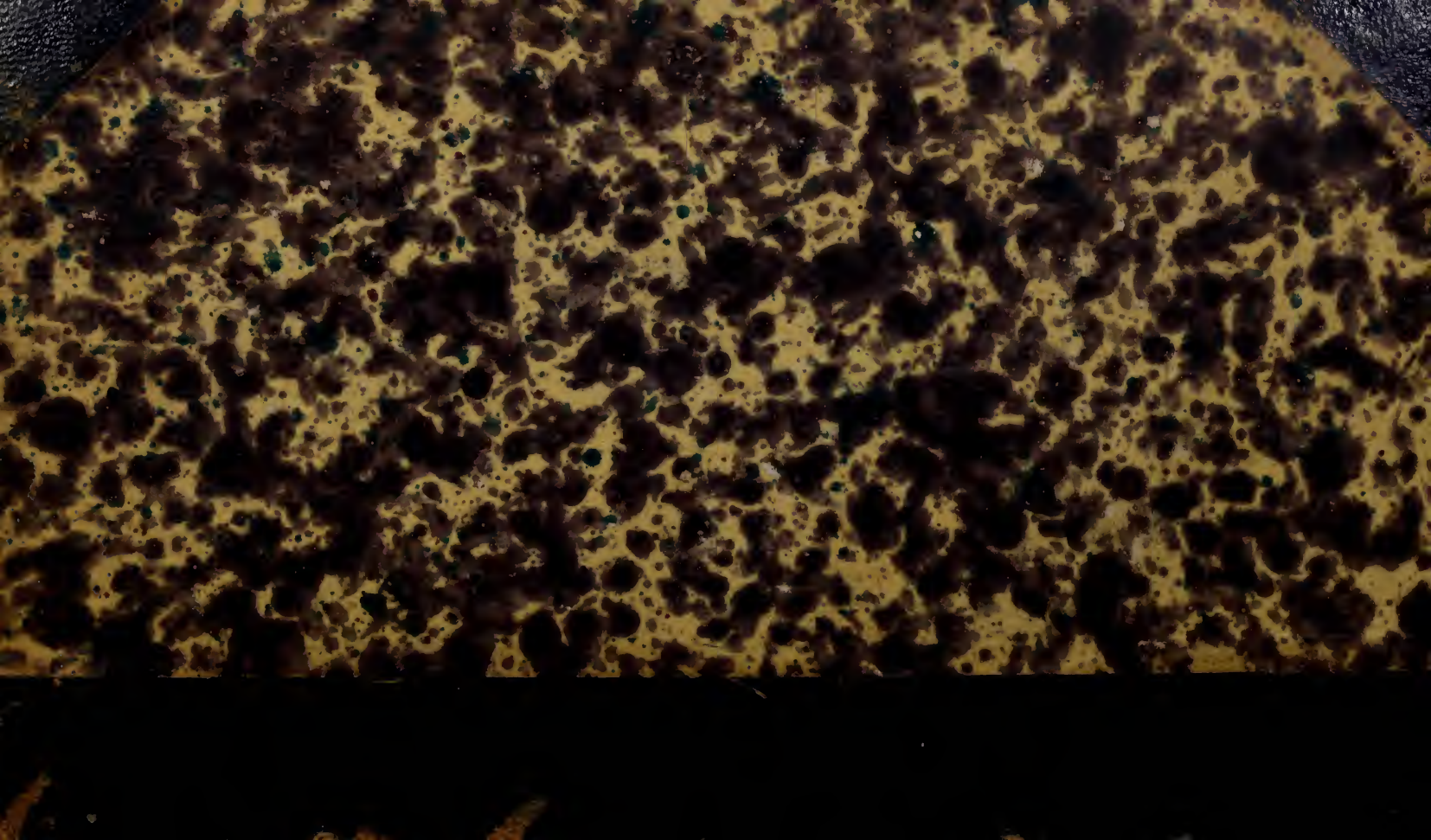

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THE

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THE SCRIPTURAL VIEW OF THE MISSIONARY RELATION.

In the August number of The Christian World we ventured to give expression to some thoughts on *The Apostolic Order of Missions*, namely, that of carrying the Gospel first of all to the great civilized countries of their times, and to the great civil, commercial, literary, and social centres of those countries. In other words, the Apostles began their work at the centre of the civilized world, and worked outward towards the barbarous nations that lay beyond the circumference of the Roman Empire. We endeavored to show that if the Church in our day desires to gain Apostolic success in the work of Missions, it must imitate the Apostolic example, and direct its first and most vigorous efforts to the conversion of the most civilized and influential nations that possess not the glorious Gospel, whether these nations are Pagan, Mohammedan, or nominally Christian. We now propose to take another view of the subject of Christian Missions.

THE RELATION OF MISSIONARIES TO THE CHURCHES.

What that relation should be is question of great moment: one which, we think, has not been properly considered, notwithstanding the abundant discussions which took place a few years ago respecting "Voluntary Societies" and "Ecclesiastical Boards." We will endeavor to make our views on this subject understood by our readers. The command of the Saviour is, "*Go ye into all the world, and preach the Gospel to every creature.*" It is clear, then, that some must go forth to preach the Gospel to those who possess it not. Not less certain is it that those who go forth on this heaven-commanded mission, must be *sent*, (Rom. x: 15.) But by whom are they to be sent? This question brings us to the very vitality of this subject—to an aspect of it which, we think, has been too much and too long overlooked.

It is clearly the duty of the Church to see that the Gospel be imparted to all those who are destitute of it, abroad as well as at home.

This is true not only of the Universal Church, or entire Body of true Believers, but of every section and branch, and even of every constituent and organized portion, of it. Indeed every individual Christian, every true child of God, is under obligation to feel a deep interest in this subject of causing the glorious Gospel of Salvation to be carried to the unevangelized, so far as it may be in his power. But whilst the Universal Church, or entire body of believers, is evidently too large and too destitute of an organization convenient for the work of Missions, it is equally certain that individual Christians can seldom by their solitary action do much in this good work, whilst there are some things pertaining to it which they cannot do at all. The movement must commence with the individual or single Church, the primary organization of believers. It is in this body, we conceive, whether its members are numbered by scores, by fifties, or by hundreds, that the missionary action ought to commence. One of the great objects which the Saviour had in view in ordaining the organization of His people into churches, (societies of believers) we may well suppose, was that in this capacity their combined action in the work of spreading the Gospel, both near and far, might be more effective and permanent. If every church, whether large or small, in these United States, in England, and in other countries blest with the true Gospel, possessed that measure of the missionary spirit which it ought to possess, and which would be both its privilege and its honor, what an interest would be felt, and appropriately manifested, in every thing that relates to the missionary work! What prayer that God would raise up and endow with the gifts of His grace suitable men, from its membership even, for the great and glorious work! What readiness to encourage every young man in whom any evidences and signs of this heavenly calling might be visible! Such a church would, we think, watch over with the tenderest solicitude those of its young men whom the Saviour raises up, and imbues with His Spirit, and calls to the work of preaching His Gospel to those who know it not, and assist them, if need be, in obtaining the literary and theological training which they will need for the work. Such a church would, by its pastor and other office-bearers, in due time have the case of such young men brought to the attention of the ecclesiastical body, whether it be called Presbytery, Conference, or Association, whose duty it is to examine into the qualifications of those who desire to go forth to preach the Gospel, authorize and ordain those whom they deem called to this work, and *send them forth on that great mission*, whether its fulfillment will carry them to foreign lands, or employ them in their own country.

We hold that it is this ecclesiastical body, be it the "church" in whose fellowship he has lived, or a "presbytery," or an "association,"

or a "conference," that examines into his call of the Holy Spirit, and his qualifications to preach the Gospel, and authorizes and ordains him to go forth and preach it, that *sends* him forth upon this mighty errand. It is from that body, so far as man is concerned, so far as the Church is concerned, that he derives his authority and commission to go forth and preach the Gospel. And if he is called of God to go to the unevangelized in foreign lands, he goes forth as the *missionary of that body*, amenable to it for his conduct as a minister of Jesus Christ, and bound to report his doings to it regularly, and as often as that body may deem necessary, and seek their counsel and their prayers in every hour of need. And this relation, and the fulfillment of its duties, should be maintained at least until similar bodies arise on the field of his mission to which he may attach himself, and to which he should render similar acts of obedience and fellowship.

"Voluntary" or unecclesiastical "Societies," and "Boards" appointed by Synods, or General Assemblies, or Conferences, or Conventions, are all well enough in their proper places—for furnishing the material assistance which is needed in the missionary work, where long years have often to be spent before self-sustaining churches can be gathered on the mission-field. But these bodies ought not to usurp the functions and duties and stand in the place of the bodies that have—if they have done their duty—examined, counselled, encouraged, directed, authorized, ordained, and sent forth in the name of the Great Head of the Church, those who have become missionaries of the Gospel, whether to labor at home or abroad. And although they may very properly require those whom they sustain in a material point of view, in the missionary field, to report to them very minutely respecting their work in all its aspects, they should not prevent, but enjoin rather, that they report very fully also to the ecclesiastical body which *ordained them as missionaries* and sent them forth in Christ's name to preach His Gospel, especially in every thing that relates to the spiritual nature of their work, that they ask counsel in that work from the spiritual body which ought to be the most capable of giving it, and which alone has the right to apply discipline, in cases where discipline may be needed.

If the views which we have expressed be correct, it will be a legitimate inference that both "Voluntary Societies" and "Ecclesiastical Boards" may, in the prosecution of the missionary work, almost equally depart from the right principle—a principle which, we may add, has an apostolic warrant; for do we not read in the Acts of the Apostles (chap. xi: 22; xiii: 3; xv: 22), that even the apostles themselves, as well as other faithful men, were from time to time sent forth by other apostles *and the Church*, to preach the Word, and perform every thing else that pertains to the missionary work? It really seems to us as if both

Voluntary Societies and Church Boards or Committees have severed the relation which missionaries ought ever to sustain towards the bodies that decided upon their call to preach the Gospel to the unevangelized, which watched over them, counselled them, ordained them, and with many prayers and tears sent them forth to the great and responsible work of preaching Christ to those who know Him not. It is true that neither the one nor the other have the power to *ordain a man and authoritatively send him forth in the name of Christ and His Church to preach the Gospel,* (which is the very essence and vital principle of the whole matter,) but do they not virtually terminate that relation and connection by taking the whole work into their hands from the moment that that initial act has been performed ? There is, indeed, one other act which tney may not perform, that is *deposition from the ministry.* If that measure should unfortunately become necessary, the body that ordained the dismissed and degraded missionary, has the sad duty to perform of calling him home to him deprive of the sacred office with which it invested him. During the interval—of many years, it may be —which elapsed between his ordination and deposition, that body may have had little or nothing to do with him ; perhaps not even receiving a letter from him once in a year, or once in five years ! His name may indeed stand on the catalogue of its members ; but that is all of connection which has subsisted between the parties. One of the largest branches of the Presbyterian Church in these United States reports that upwards of fifty of its ordained ministers are missionaries in foreign lands. These brethren are, with one or two exceptions, in the service of one of our largest and noblest Missionary Societies. But so feeble is the relation between these more than fifty missionaries and the Presbyteries which ordained them to preach the Gospel as missionaries, that it can hardly be said to exist at all ; certainly for all practical purposes it is dead. There must be something wrong here.

Let us be understood. Inasmuch as few " Presbyteries," " Associations," " Conferences," or other bodies whose duty it is to ordain and authoritatively commission men as missionaries, have the resources to enable them to carry on the work of missions, there is need of organizations, Voluntary Societies, or Ecclesiastical Boards, to provide the means for the sustentation of missions, to ascertain what fields for missionary effort are most open, and what particular cities or places are the most important or suitable for the labor of missionaries, and inform the Churches on these points. There is need of organizations to do these things. But let them confine themselves to their proper work, and not attempt to occupy the place and perform the functions of the Church, not only in the acts of ordination and deposition, but in all that appertains to the spiritual work of the missionaries—the resolving

of their cases of conscience, the formation of churches, the shaping of the ecclesiastical relations of those churches, and all that belongs to the proper work of a minister of the Gospel. It is the duty of the ecclesiastical body that ordained and sent him forth to preach Christ to do these things.

These are our views of the subject of Missions, and of the relations of Missionaries to the Churches ; and if they are just and Scriptural, it is certain that some serious mistakes have been made by the Churches of Europe as well as America. We hasten to say that we believe that they are but *mistakes*, and such as may easily be rectified. All that is needed is, that the relations which at the outset subsisted between the missionaries and the bodies which trained them, ordained them, and gave them their commission, in Christ's name and the Church's name, to preach the Gospel, be reëstablished and actively maintained ; let the missionaries report, regularly, frequently, and fully to their "Presbyteries," their "Associations," etc., respecting their work ; and let these bodies write often and fully to them, giving all needed counsel, answering cases of inquiry, expressing a continued and kindly remembrance of them, and deep sympathy for them in all their trials and sorrows, and stirring up their pure minds by way of faithful exhortation. O if there were such relations and such intercourse maintained between our missionaries and the bodies which sent them out, what a happy influence would be exerted upon our churches and ecclesiastical bodies ! A missionary spirit would pervade them to a far greater extent than at present. Our churches would be fairly a-glow with it. We should all know more about the work of missions—its difficulties and trials, its hopes and its fears, its sorrows and its joys ; and more, too, of its blessed rewards ! Would that the people of God, both in America and Europe, understood better and appreciated more highly, this great subject than they now seem to do !

As to our American and Foreign Christian Union, we have to say, That most of the missionaries abroad to whose support it contributes are connected with ecclesiastical bodies, and directed by Societies and Boards, on the ground ; but as to those whom it may send from this country to foreign lands, it will not be our fault if they do not maintain proper relations with the Churches to which they belong, whilst they at the same time maintain those which are proper to us.

Immortality.—What a thought ! I am to live forever ! I am, consequently, endowed with a nature which involves capacities of endless expansion. There never will come a period when my knowledge will be absolute or my enjoyment entire, so that I can never know more, or my happiness never increase.

MAY AN EX-ROMISH PRIEST MARRY?

An important judgment relative to the marriage of Roman Catholic priests, or such as have been Roman Catholic priests, in France, has been rendered by the Civil Tribunal of Perigueux. It appears that a certain Monsieur Brou de Laurière, who had for years been a regularly consecrated priest in the Roman Catholic Church, for some reason abandoned the sacred office and entered into civil life. In process of time, he went a step further, and proposed to enter into the holy state of matrimony. But the mayor of Perigueux refused to perform for him the marriage ceremony which the laws of France authorized him, as a civil magistrate, to perform. Mons. Brou de Laurière next applied to the mayor of the neighboring commune of Cendrieux, but only to meet another refusal. Nothing daunted by these defeats, he at once went into a law court and prosecuted the worthy mayors. In the first trial the judges were equally divided in opinion, and he was of course non-suited. On the second trial he had for his advocate the celebrated Jules Favre of Paris, one of the ablest and most fearless of the French bar. The trial excited unusual interest, for the question was to be settled, Whether a man who had been a priest and abandoned the ministry was to be considered in any sense a priest still, according to the old maxim, "Once a priest always a priest," as is the case in the Greek Church. The *Procureur Impérial*, or Attorney General, demanded, "in the name of the faithful, and in the name of liberty of worship," that the marriage should be forbidden.

In the course of the argument, on the part of the prosecuting attorney, some things worthy of notice were advanced, among which we may cite the remark: "There is no Catholic Religion without confession, and confession is not possible without the obligation of celibacy on the part of the priests." The meaning of this is, we suppose, that if the priests were married men, their wives would certainly extract from them, by their importunity and blandishments, the secrets committed to their husbands by the ladies of the parish—which is certainly not very complimentary either to the priests or the ladies. But such arguments were all in vain. The court decided that, by the Code Napoleon, no man loses his civil rights when he enters into holy orders; of course he does not lose them when he quits the sacred office and reënters the walks of civil life. And as marriage is merely a civil contract, the Church has no power over the law in this respect. The mayors of Perigueux and Cendrieux were condemned. Of course neither of them will now hesitate to perform the nuptial ceremony for Monsieur Brou de Laurière, the ex-priest. This decision, in which common sense sustains the law, must have a great effect in France, where a Catholic

priest has hitherto found it impossible, we believe, to enter the married state, even after they renounced the Romish Church, unless they became Protestants.

ROMISH SAINTS.

The London *Examiner*, in some remarks upon the recent Japanese canonization at Rome, makes the following reference to Romish saints :

" Upwards of three centuries ago, it was calculated by Durandus, Bishop of Mande, that there were above five thousand saints for every day of the year ; and as it was therefore impossible to give each saint his or her due honor, and saints are known to be extremely tenacious of worship, and impatient of any neglect, the Feast of All Saints was instituted, as a holy man explained, to supply the want of days in the year, and to prevent the displeasure of those saints who might otherwise be angry at having no respect paid to them. For two centuries and a half certain Japanese martyrs have been awaiting admission to the sainthood, solaced, meanwhile, with a sort of brevet rank ; but at last the door has been opened for them, and with great pomp and ceremony they have been duly canonized at Rome. At the ceremony the greatest care was taken to exclude any ray of the light of day from the sacred building ; for the Church of Rome thus plainly intimates that the faithful are not to see by heaven's lights, and by no lights but its earthly lights, and, accordingly, it makes a darkness before it permits people to see by its winking tapers. The sun was shining brightly in the heavens, but the Papacy has a sun of its own for its in-door uses, and it was made of wax upon this occasion, weighing 60,000 lbs., distributed in 15,000 candles. As these lights wanted snuffing and trimming, boys on planks were let down from the roof to perform that duty, and doubtless they had a very cherubimical appearance. We do not learn whether the twenty-seven new saints have their respective names and distinction, or whether they take their places in the ruck of All Saints. A Cardinal of former times, seeing the canonization of persons whose lives had been none of the best, observed that these new saints made him call in question the old ones, *Affe che questi santi moderni mi fanno assai dubitare delli passati.* But Bayle takes the opposite view, and thinks the new saints better than the old ones ; and he quotes the opinion of a wit, who said, he should prefer invoking a new comer, whatever might be his character, because he was at least sure of his man, which was not the case with some of the mythical ancients of the calendar, airy nothings, wanting every thing of reality but a name. Indeed, a doctor of divinity, named De Launoi, made it his business to play the part of Detective to the Saints, and of some he disproved the very existence, while he exposed the bad character of others. Of course, he incurred the bitter enmity of the priests, who denounced him as a desperate spirit, who turned a saint out of paradise every year. A curate of St. Eustachius, in Paris, said, he felt it politic to pay his court to De Launoi for fear he should take away his St. Eustachius, who had nothing to depend upon but his saintship. De Launoi weeded the calendar of a number of saints, who were either purely fabulous, or worthy of a place in the galleys. But since that day, more than three centuries ago, as the recruiting of the army of martyrs has been steady in progress, and no successor of De Launoi has employed himself in the purgation of the body, the number must be enormous ; and how there can be room for the twenty-seven Japanese, it is impossible to conceive. Surely Rome should have disrated or cashiered some of its many saints, who either never existed at all, or existed to very bad purpose, before it called up this new batch of martyrs to the upper house. As it is, the least select, the least choice

company in the world is that of the saints, and it is astonishing how the peace can be kept amongst them. The martyrs have the satisfaction of finding themselves sainted at last, we shall be told; but saints have their ambition like other folks, and covet the repute that brings shrines, and incense, and votive offerings; and can these be expected for the Japanese, of whom nothing certain is known, except that they are saints by patent of the Pope?"

THE LATE DR. GOSSNER.

About forty-five years ago, three Roman Catholic priests in South Germany were led to turn away from the errors of the Church in which they were born and educated, and at whose altars they had for years ministered. They were Boos, Gossner, and Lindel. It was the reading of the Word of God, through the influences of the Holy Spirit, that wrought this great change. From the moment they embraced the glorious Gospel, they ceased not to make it known to others till their dying day. Martin Boos never formally separated from the Roman Catholic Church; he ended his days, many years ago, in Germany.—He wrote several books of edification, which are much prized by godly people in that country. Lindel went to Russia, where he became a Protestant minister, and preached the Gospel in the German Colonies in the southern part of that empire. But Gossner went to St. Petersburgh, the capital of the empire, at the invitation of the Emperor, Alexander I. Four years he ceased not to preach Christ to the German Roman Catholics of that city, and nearly one hundred souls embraced the "truth as it is in Jesus." At length the storm of persecution arose. The Pope, through his Vicar-General, desired his expulsion from the city. The good Emperor, then in his last days, sick and irresolute, had not the courage to defend him. Fearful of disturbance, he privately advised Gossner to retire. He did so, and going to Berlin, he became a Protestant, and took charge of the old Bohemian Church, where he preached to full houses for many years. He got up a Mission-Seminary and Society, and trained up many humble missionaries, who are now laboring in different parts of the world—in Africa, Asia, America, and Australia. He also established a Hospital for the poor and suffering. But his heart was much with his flock in St. Petersburgh, who abandoned the Romish Church soon after he left, and for years, and probably do so still, met for religious services every Saturday, Sunday, and Monday night, at the house of one of their number, the good Mr. Nordbeck. At one of these meetings they read every week a sermon, homily, or letter, which they had received from their old pastor and friend. We have attended those meetings, and can testify to their edifying nature. We subjoin one of those discourses, by which pastor

Gossner preached once a week to his former flock in St. Petersburgh, for many years ; only adding that this good man has finished his work and entered into rest. He was a happy man.

Praised be God the Father of our Lord Jesus Christ, who has chosen us before the foundation of the world, that we may be holy and blameless in love. Praised be the Lord that He has so far preserved and blessed us with temporal and spiritual benefits through Christ. Who can recount what the Lord has done for him? Who can name all the comforts and mercies which have in streams been showered upon us for so many years? My heart is full of thanksgivings and praise for all the good the Lord has done for me in the course of my life—for all the patience and long-suffering with which He has borne with my many and great weaknesses and defects. He has never removed His helping hand from me. For years—even from my earliest childhood—has He conducted and led me with peculiar mercy. I recollect feeling His merciful hand even when very young, at an age when a child is incapable of appreciating heavenly things, and still to this day is He with me, ready every morning to stretch forth His hand. O for every pulse to be thanks and every breath a song !!

Well, my dearest brethren and sisters, it is no small wonder of His grace and mercy, the fruit of the prayers of believers, that I am writing to you on this my 62d birth-day—that my hand can still hold a pen—that I am still a sojourner here below, and that we can still love one another on this side the grave. I count it one of the greatest mercies I have ever received that my God has not cast me off in this sickness, for during this affliction I have been taught much. My late illness has proved to me a real blessing. I perceive and feel more fully what is meant in Scripture by *days of visitation*—they are days of mercy. *Here* is the seed-time—*there* will be the harvest—what man soweth while on earth, that alone will he reap. *There* he can neither sow nor work, nor grow in grace. Death is the limit of man. For this reason it has always been considered a blessing to attain unto old age : that is to say, a long life in Christ. I must acknowledge the patience with which the Lord has borne with me, and His peculiar grace to my heart. He has again added to my years merely from pure mercy ; therefore I beg of you who are assembled to thank the Lord for me and in my stead—to thank Him for still permitting me to live and to work and to increase in His realm below, that my calling may be more confirmed. Pray for me that I may employ this respite more faithfully and more diligently —that I may lay aside what is still to be laid aside, and put on what still remains of the new man of Christ, that I may be found complete in Him, and may no more live unto myself, but only live in faith on the Son of God. Pray, and persevere in prayer, especially on behalf of my peculiar trials and conflicts. I have a thorn in the flesh, and have prayed the Lord often to remove it, not only thrice, but a thousand times, but so far it has not pleased Him. Well, pray that He may strengthen, and enable me to let His grace be sufficient,—that He may not lead me into temptation, and that I may not act contrary to His will in order to get rid of the cross to which I have often been strongly tempted. What are we, and what can we do, without the Lord? O, pray to Him therefore who has promised to be gracious, to keep me as the apple of His eye. Beseech Him that we may all fight the spiritual fight—that we may preserve our faith—finish our course—and at last receive the crown.

As it regards yourselves and your community, hold closely to Him, and to one another. Stand as one man, unceasing in prayer. Day and night let each entreat for himself and for all. Wrestle with the Lord that no one may remain behind, but that all may seek after peace and holiness, without which no one can see the Lord. Your meeting ought not to be sectarian—but a communion of saints, who all as members of one body are only seeking what edifies the whole body. Keep together in the Lord, until you attain unto *the measure of the stature of the fullness of Christ*.—Eph. iv : 13. You ought not to con-

gregate together in order to form a party, but to be helpful in furthering one another in the way of salvation, the great end for which you are called. Be helpful to one another by prayer and supplication, by mutual edification, exhortation and admonition, by unity and peace; God having united you by the same awakening and experience of grace.—*Be in earnest about your salvation, and strive to glorify the Lord Jesus Christ in your hearts.* Let this be your chief concern; for this you have been mutually called, take care therefore that no one remains behind, but that all of you attain unto this desirable end.

Thus far the Lord has helped you. Erect this day an *Ebenezer*, and if after the lapse of one year you stand again before it, then prove yourselves, try what progress you have made in your strivings and wrestlings; in faith, hope and charity, and in your growth in Christ Jesus. Exhort, encourage, spur one another on—time is short—the end draws near. The Lord calls here one and there another. Let us watch and pray that He may not find us unprepared, but as servants who are waiting for their Lord's coming, girded about, and with their lamps burning.

Grace and peace be with you all. Yours, GESSNER.

BERLIN, Dec. 2, 1835.

A REMARKABLE PROCEEDING.

IT is a long time since we have read any thing that more strikingly illustrates the ignorant zeal of a certain class of the votaries of Rome than the following statement, which is going the rounds of the newspapers :—

"Sir Allan McNab, well known as one of the leading men of Canada, died lately, and some circumstances attending his death have given rise to much comment. On the Thursday before his death, and while he was in an unconscious state, he was visited by a Roman Catholic priest, who administered to him the rites of his Church. His physicians assert that he was totally insensible on that day to all that was passing around him. On the next day, when he awoke to consciousness, he declared that he died a faithful member of the Church of England, and professed his faith in Jesus Christ as the only means of salvation. After his death it was announced that he had become a convert to the Roman Catholic Church, and an unpleasant controversy arose as to the proper persons to officiate at the funeral. The affair has made a decided sensation in Canada, and it is certainly a great hardship that dying men cannot be kept from the intrusive attentions of priests, privily brought in by over-zealous and officious relatives."

THREE RULES FOR A HOLY LIFE.

WHOSOEVER desires to persevere and increase in the fear of the Lord, and the comfort of the Holy Ghost, to live and die in hope that maketh not ashamed, must be *diligent in secret prayer;* must constantly *read the Holy Scriptures*, begging the Most High to explain them and give faith in them; and must *walk with those who walk conscientiously before God*—who are always aspiring to what they have not attained—in whose manner, spirit, and discourse, there is what reaches the heart, and tends to humble, quicken, and comfort the soul. In all my reading and acquaintance for forty years with religious people, I never saw an instance of one decaying and coming to nothing, who observed these rules—never saw one who presumed, on any consideration, to give over attention to them, who did not fall away. H. VENN.

THE LATE GENERAL BECKWITH.

By one of the latest steamers from Europe, we have learned the death, at La Tour, the chief town of the Waldenses, of this excellent man. It was at the village of St. John, a parish town some two miles from La Tour, that we first saw General (then Colonel) Beckwith. It was in the month of May, 1837. He was staying at the house of the Rev. Bonjour, then Moderator of the Waldensian Synod. At successive visits to the Vallies of the Waldenses we saw him repeatedly. At these interviews he gave us many details of his life, and of his efforts to do good to this people whose history is so interesting and instructive.

General Charles Beckwith was born in England ; in what year and in what place we do not remember. We think that his birth must have been in or near the year 1780. Preferring the military profession, he entered the British army at an early age, and during the Peninsular campaigns of the Duke of Wellington, he was one of the aids of that celebrated man—who must certainly be considered one of the greatest captains of his own or any other age. Through all those campaigns in Spain young Beckwith passed without a wound ; but in the Battle of Waterloo, on the 18th of June, 1815, his left leg was carried away by a cannon ball. Of course he was rendered unfit, the rest of his life, for active military service. His name retained its place, however, on the army list, and he received regularly his salary as a Colonel, to which grade he had arrived at the age of twenty-eight.

Retiring from actual service, Col. Beckwith for years spent his time partly with his mother and sisters in England, and partly in foreign travel. The winter of 1819–'20, he spent in the city of Baltimore, where he is remembered still by many, as a gay British officer hobbling about on his wooden leg. At that period of his life, he was not a religious man. Born and brought up in the Established Church of England, he seemed not then to have known any thing about an evangelical faith. Nor did he for some years afterwards.

At length, having fallen in with the first work which the late Rev. Dr. Gilly, Prebendary of Durham, wrote respecting the *Waldensian Church*, after his first visit to that body of Christians, and which was published in 1823, he became much interested in their condition, and concluded to make a visit himself to them. The result was that he spent for many years several months annually among them ; the other months he spent with his mother and sisters in England. When we first became acquainted with him, in 1837, he had spent twelve years in this manner, as he told us. According to this statement, he must have gone to the "Vallies" for the first time in 1825.

At first, and for years, Col. Beckwith seems to have been influenced by the generous impulses and instincts, if we may so speak, of his benev-

olent heart, rather than by any enlightened and well-instructed zeal for the glory of God and the salvation of souls, in his efforts in behalf of the remnant of this martyr-race, for which Cromwell and William III. in the XVIIth century, and Queen Anne in the beginning of the XVIIIth, and many private Christians of England, had done so much to save them from destruction. But if Col. Beckwith became a great benefactor to the Waldenses, and during thirty-seven years did much for their temporal and spiritual well-being, as will presently appear, his sojourn among them was made a great blessing to him ; for it was through his intercourse with them (under God's blessing) that his mind became deeply, though gradually, and, we doubt not, savingly acquainted with the Gospel.

At the epoch of our first visit, we found him greatly interested in promoting the education of the youth of the Waldenses, by the establishment of village and hamlet schools throughout their vallies. He had already established about ninety, and hoped to increase the number to one hundred and fifty, which would secure the opportunity of gaining a good common education (in the French language, which was spoken by all) to every child and youth among the 22,000 people of the Waldensians residing in those Vallies. The Rev Dr. Gilly, and other English Christians, had succeeded by their efforts in England in finding the means for opening three or four large female schools at as many different places in the Vallies, and for building a large and commodious college-edifice at La Tour, the walls of which were then going up. That institution has long since been opened, under the name of *Trinity College*, and has a goodly staff of capable Professors, a library of eight or ten thousand volumes, a good chemical and philosophical apparatus, and sixty or eighty students. Two classical schools (at La Tour and Pomaret) and one normal school have also been since opened ; but how much Col. Beckwith had to do with their creation, we are not informed, although we believe it was considerable. With the establishment of the Hospital and Infirmary at La Tour and Pomaret, which have done so much good, we think he had less to do than the father of the present King of Prussia and the Emperor Alexander I., of Russia, and many private Christians in England and on the Continent.

A few years ago Col. Beckwith did much towards having a large and handsome church built for the Waldenses of the village and parish of La Tour, to take the place of the inconvenient old one that stands, if it is still in existence, on the mountain-side at the distance of a mile from the " Sacred City" of Waldensian people, as that place may well be called. About the same time he built houses for the seven Professors of Trinity College, and agreed to pay the salaries of several of these good men for five years. Years before that, he had gotten through

with the building of school-houses for the village and hamlet schools. He had also seen the roads and bridges throughout the "Vallies" put in a good state, and one or two plain but not uncomfortable hotels opened at La Tour for the benefit of the many strangers who now visit the Vallies every summer, since the rail-road has been opened from Turin to Piguerol (22 miles), and a macadamized road from the latter place to La Tour, on which "dilligences" run in connection with the rail-road.

From first to last, this great benefactor of the Waldenses must have expended from his private resources many thousands of dollars among them. If we should say $50,000 we do not think we should exceed the truth. Not that he had much if any private fortune, but his salary as a Colonel of the British Army was handsome, and his mode of living simple and inexpensive. Some twelve years before his death, he became, by regular promotion, a Major General in the British Army. Soon after this he sold his commission for a large sum. This sum he carefully invested. Shortly afterwards he made his will, in which he left a handsome little legacy to the daughter of a Waldensian family at La Tour, in which he had passed much time very agreeably. When the young lady for whom he intended this legacy was a child, she often sat on his knee, and shared much in his affections. As he felt it to be his duty to inform the parents of this young lady of what he had done in his will, he was surprised to find that they were much troubled, for they feared that it would excite discontent, if not envy, among their poor neighbors and friends, who might not be able to understand why their daughter should be thus distinguished rather than others. The good old General was disconcerted and troubled in consequence of this, until some of those wise people who are to be found in nearly every community, suggested that there was a way of arranging the matter. The upshot was that the General married the young lady, and every body was satisfied; for it was the universal belief in the village of La Tour that the young bride would be fairly entitled to whatever share of his fortune he might think proper to leave her. Not long afterwards, upon our third visit to the "Vallies," we called upon the happy pair, and found the old General engaged in looking over his military papers, and Madame Beckwith seated at her piano in a house at La Tour that certainly was almost venerable enough in appearance to have been the habitation of a Methuselah. We believe, however, that the General subsequently took a house in Turin, and spent much of his time in that beautifnl Capital.

Several years ago, the students of Williams' College, (Williamstown, Mass.,) made General Beckwith and his wife Life-members of The American and Foreign Christian Union, by the contribution of $60.—The General, in acknowledging this testimony of respect, wrote them a

very interesting letter, in which he stated that the number of the schools (including Trinity College, the two Grammar Schools, the Female Seminaries, and the Normal School), was 165; that the number of the pupils. in winter months, was upwards of 4,600; and that there was not a Waldensian child of proper age that was not receiving an education! Blessed fruit this of his benevolence and that of Christian friends in England mainly, elicited by the efforts of the Rev. Dr. Gilly and other friends.

Towards the erection of the very handsome, large, and convenient Waldensian Church in Turin, General Beckwith gave, ten or twelve years ago, the liberal sum of six thousand dollars.

We have stated that General Beckwith lost his left limb in the Battle of Waterloo. With the aid of a very convenient wooden leg and a cane he was enabled to go about with a good deal of facility. Not being at all given to literary pursuits, he spent considerable time in the earlier years of his sojourn in the "Vallies," in amusing himself in hunting with his gun. In these excursions he was accompanied for years by a favorite dog. He found a welcome every where. He once told us that he thought he had visited from first to last every house of the Waldenses. To do this he must have climbed a good many steep and rough paths on the mountain-sides, and in the mountain gorges. By all classes of the humbler people he was called "Our friend," "The poor Colonel."*

Although the Waldenses are Presbyterians in Church polity and mode of worship, and General Beckwith a sincere Episcopalian, yet this fact has not prevented his hearty co-operation and assistance in every good work. He was not, however, without strong desire to see these people adopt the Episcopal form of government and manner of worship. He offered, some fifteen years ago, to supply the Waldensian churches with the Liturgy of the English Episcopal Church, in the French language, if they would adopt it. At a later day, he caused a Liturgy to be prepared in the Italian language, derived from the old liturgies. But the Synod kindly and firmly informed him that although they loved him more than any other man living, and were profoundly grateful for what he had done for the Waldensian Church and people, they could not abandon either the Church polity or mode of worship which they have received from their fathers, and which they believe to be founded on the Word of God. This was enough. General Beckwith assured the Synod that he would not speak of the subject again; nor did he.

General Beckwith prosecuted his labors in behalf of education among these people, which culminated in the formation of a Theological Sem-

* In French (which is the ordinary language of the inhabitants of the Vallies, though they often speak a *patois* among themselves) *Notre Ami—Le pauvre Colonel.*

inary, at La Tour at first, but now at Florence, with the hope that by this means the Church in these Vallies might, in process of time, be a "nursery," as he said, when once speaking to us on the subject, "for Christ and His Church;" and he lived to see his hopes fulfilled. That Church now bids fair, by its knowledge and missionary efforts throughout the entire country, to become in the future what it was said to be in the middle ages: "Lumen totius Italiæ"—THE LIGHT OF ALL ITALY. But here we must terminate our notice of this excellent man, whose memory will long be cherished among the Waldenses.

WORDS.

Words are lighter than the cloud foam
Of the restless ocean spray;
Vainer than the trembling shadow,
That the next hour steals away.
By the fall of summer rain-drops
Is the air as deeply stirred;
And the rose-leaf that we tread on
Will outlive a word.

Yet on the dull silence breaking,
With a lightning flash, a word,
Bearing endless desolation
On its slighting wings, I heard.
Earth can forge no keener weapon,
Dealing surer death and pain,
And the cruel echo answered
Through long years again.

I have known one word hang star-like
O'er a dreary waste of years,
And it only shone the brighter
Looked at through a mist of tears,
While a weary wanderer gathered
Hope and heart on life's dark way,
By its faithful promise shining
Clearer day by day.

I have known a spirit calmer
Than the calmest lake, and clear
As the heavens that gazed upon it,
With no wave of hope or fear;
But a storm had swept across it,
And its deepest depths were stirred,
Never, never more to slumber,
Only by a word.

I have known a word more gentle
Than the breath of summer air,
In a listening heart it nestled,
And it lived for ever there.
Not the beating of its prison
Stirred it ever, night or day;
Only with the heart's last throbbing
Could it fade away.

Words are mighty, words are living;
Serpents, with their venomed stings;
Or bright angels, crowding round us
With heaven's light upon their wings;
Every word has its own spirit,
True or false, that never dies;
Every word man's lips have uttered
Echoes in God's skies.

Household Words.

USEFULNESS.—On the day of his death, in his eightieth year, Eliot, the "Apostle to the Indians," was found teaching the alphabet to an Indian child at his bed-side. "Why not rest from your labors now?" said a friend. "Because," replied the venerable man, "I have prayed to God to render me useful in my sphere, and he has heard my prayer, for now that I can no longer preach, he leaves me still strength enough to teach this poor child its alphabet."

THE FOREIGN FIELD.

We lay before our readers a letter from the Rev. Mr. Hall, of Florence, Italy, Missionary of the American and Foreign Christian Union, giving a deeply interesting account of the progress of the Gospel in the Island of Elba. The Union has now two missionaries and a colporteur in the Island, and two mission stations; one at Portoferraio, and one lately established at Rio Marina. It is to this latter station that reference is made in the letter. Will some good friend to the cause respond to the appeal for books and maps for the girls' school at Rio? Or can a Christian brother do a better service to the cause of Christ than by giving fifty dollars a year to educate the pious young man converted at Rio Marina, and sent by Mr. Hall to the Waldensian College at La Tour? But the letter speaks for itself.

Florence, July 21, 1862.

My Dear Brother,—You will be glad to learn that the work of Evangelization undertaken by the American and Foreign Christian Union, is prospering. In the Island of Elba especially most interesting and important results have been already secured. The service established at Rio Marina has from the beginning been growing in interest and numbers, till now every seat is occupied by attentive and earnest hearers of the Gospel. There is much more spirituality and religious life at Rio, than at Portoferraio. In April last, when the service was commenced at Rio Marina, Mr. Marchand had to pass through many difficulties and such a degree of opposition from all sorts of people, priests, men, women and children, as might justly be called persecution. The house in which he held his religious services was often surrounded by lewd fellows of the baser sort, whose screams, trumpets, and kettle-drum music sometimes rendered his preaching inaudible. He was hooted at in the streets, stones were thrown at him, and threats uttered against him. Children were taught to flee at his approach as a Protestant and heretic, to be shunned as a pestilence, and if he entered a house old women sprinkled his footsteps or the chair in which he sat with "holy water." These persecutions for a time seriously threatened the success if not the existence of the mission.

But God heard the prayers of his people specially offered for the restoration of quiet and peace in the religious services. After repeated complaints the civil authorities interposed, and arrested several boys who were the mere instruments of the priests and others who opposed the mission. These persons were brought before the Court in Portoferraio, and were admonished that a repetition of their offense would subject them to certain and severe punishment. Since then the Sunday and other services have been peaceful and uninterrupted, and the brethren who at one time feared they should lose the Evangelist through persecution, have wept tears of joy and gratitude at being able to worship God according to their consciences, with none to molest or make afraid.

Meetings are held four or five evenings in the week for the study of the Scriptures. They are attended by about thirty adults. A passage of Scripture is read, questions are freely asked and explanations offered, and, as far as possible, the lessons interpreted by references to other portions of the Bible. Thus these persons to whom the Word of God has been a "sealed book," and who for truth have been taught to receive the doctrines and commandments of men, begin at once to "search the Scriptures," to see "whether these things are so." This method of studying the Bible has been attended with the best results, and the minds of the people all interested in the book which can benefit them more than any other, and of which it has been the policy of the

Church of Rome to keep them in ignorance. They will never be likely to lose the benefits secured by these Bible classes.

Another important work has been begun at Rio Marina. A school for girls has been established—a pious and well-instructed woman, a member of the congregation at Rio, and who has formerly taught a few children privately, is the teacher. The school now numbers sixteen scholars; *it only wants good elementary books and a few maps to insure its prosperity and great usefulness to the Evangelical families of that town.*

The Mission at Rio has been the means of bringing to our knowledge a young man of promise, intelligent, and of good character, *the only son* of an excellent brother of the church, who desires to study for the Ministry. The father, who had hoped to have the aid of his only son in his business as a master mason, has given his consent, allowing him to give himself to study, and prepare himself for preaching the Gospel. So rarely are young men found in this part of Italy who desire to devote themselves to the Ministry of the Word, that I have offered, after consultation with Professor Geymonat, to assume the responsibility of supporting this young man in the prosecution of his studies. Arrangements will be made for sending him to La Tour; and from there, if it please God, he will come to Florence for his theological course. To educate a native of Elba, and send him among his countrymen as a preacher of the Gospel will, with the Divine blessing, be of the greatest spiritual interest and advantage to this Island. Is there not some one of your readers who would regard it as a privilege to bear the expenses of this young man's education, and in time give to Italy the great blessing of an educated minister? If the American and Foreign Christian Union had done nothing more in Italy than to establish the Missions in the Island of Elba, that would repay a thousand-fold the money expended on this field the past year.

E. Edwin Hall.

Falsehood is often rocked by truth, but she soon outgrows her cradle, and discards her nurse.—Lacon.

BELGIUM.

The following letter from the Committee of the Belgian Evangelical Society will be read with interest, we are sure. It came just too late for September No. of The Christian World.

Brussels, July 18th, 1862.

Very Dear and Honored Brother:—Your welcome letter of June 2d, with the enclosed draft, has come to hand. Will you be so good as to express to your Honorable Committee our sincere thankfulness for it? This grant is of great price to our eyes, when we consider the great and painful trials in which your country is. That you should be able in such circumstances to send us help, is a striking sign of the kind protection which the Lord accords to us. We all feel a lively sympathy for the cause which the North maintains against the South, and a multitude of hearts are constantly lifted up in wishes and prayers, asking of God to arrest the scourge of this homicidal war which desolates your beautiful country, and that, in arresting it, He would make the plague of Slavery to disappear. For the rest we have the firm hope that such will be the issue of the crisis through which you are passing, however long that crisis may be.

I hasten to reply to your letter, because I desire to give you, for your monthly magazine, some details I have procured. I wish to speak of a young disciple of Christ belonging to one of our Stations, founded about three years ago, in the midst of an industrial population, and of course entirely Roman Catholic, like all the rest of the people of this country. There was not one native Protestant in that region when we commenced. At present there is a flock that numbers forty communicants, and several candidates for the Lord's Supper, who all appear to be sincerely engaged in seeking salvation. There are besides several assemblies on the Sabbath, and during the week, which number from two to three hundred hearers. The Bible-reader who labors at this Station, can read every day the Word of God and pray in from eight to ten houses; that is to say, in as many as his strength will permit. He is well received in most of

the families. But it is not about the Station that I wish to speak to you, but of a young man who has there received the living faith in Christ. Here is a brief account of him.

He was sent at the age of fifteen to Bonne Esperance, which is a sort of college or little Roman Catholic Seminary, entirely in the hands of the clergy. They form at this institution school teachers, and also prepare young men for the priesthood. I know not why he left this establishment, but I know that about this time, whilst still a member of it, he wrote two letters to his uncle, who was at this time a reader of the Bible,which indicated already a certain longing to know the Truth. His parents lived at M*** ; it was there that his uncle, already converted, had an opportunity of speaking to him respecting the Gospel. The young man did not understand much of it. Some time after this, the whole family went to Austria to labor in a mineral establishment, and our young man had other opportunities from time to time to hear the Gospel spoken of by a converted countryman of his, who accompanied them. At the beginning of last March, this family went to establish themselves at H***. The father obtained a place as assistant in a rolling-mill, and his son was store-keeper. The proprietors are well satisfied with his labors. He has only been able to attend public worship two or three times without the knowledge of his parents who are, as you will see, violent adversaries of the Gospel. But he sought the Lord in secret through the reading of the Bible and prayer.

The Saviour graciously revealed Himself to him, and filled him with peace, life, and joy, in the midst of continual and often very great sufferings. It is by the correspondence which he maintained with his uncle, above referred to, that we have become acquainted with the state of his soul. His unhappy father, irritated to the highest degree, because his son refuses to go to mass and to perform other Popish mummeries, has frequently maltreated him in the most barbarous manner. Striking him with a large stick so violently as to leave him insensible on the pavement. Once or twice third persons have had to interpose, to prevent him from killing him. The dear young man has been several times confined for days to his bed, in consequence of the wounds and bruises which he has received. The mother has often added *her* violence to that of the father, wounding the head of her son with stones. The sisters follow the example of the father and mother, not in beating, but in using every imaginable means of tormenting their brother. The police of the commune has the right to interfere, but they have connived at the affair. As the dear young man is not of age, he cannot escape from such bad treatment, but by leaving his paternal home. It happens that a Romish priest has urged on the parents and excited them to this violence. "Beat him, beat him," said he; "these ideas are from the devil, and will vanish only under blows."—This is truly the spirit of the Romish clergy. They will never change; but they will fill up the measure of their violence and their crimes. But how has the young man supported this bad treatment? It is in *that* the work of God is admirable. Never has any one perceived in him indication of irritation, impatience, or ill-humor. Never has his gentleness been belied; never has a murmur or complaint been heard from his lips. His letters indicate great suffering, but they abound in thanksgivings. Here is the last of those which have been communicated to me.—

"Thanks be unto the God of peace and "mercy, for the grace to believe in the Lord "Jesus Christ, our Saviour, who came into "this world to wash us in His blood from "all our iniquities! Yes; unto Him be "thanks that He took me from the state in "which I was, to make me walk in the light "of the Truth, the way so little known, and "and yet which it so much behooves us to "know. Oh, what infinite goodness on the "part of God, who sent His only begotten "Son, to die on a cross to procure our jus-"tification! Oh, how all this fills my heart "with joy! Oh, that men knew how sweet "it is to believe in a Divine Saviour, who "died for repenting, believing sinners! But "their blindness prevents their comprehend-"ing the things that relate to Heaven. Oh, "how great is the joy of those who hope in

"Thee, O Saviour! But how few taste it! "O God, my heart overflows with happiness "in thinking of Thy blessed promises. I am "not worthy of all Thy benefits, O God; "but Thy mercy is great, and Thou wilt not "abandon the guilty child that betakes itself "to Thee. No, Saviour, for Thou hast pro- "mised, and I know Thou art faithful and "just in all Thy promises. Ah, dear M., I "I have great reason to bless God, so good "and merciful to me, for He has taken away "my iniquities and clothed me with the robe "of righteousness; for it is by His grace "that I am what I am, not being able of "myself to do any thing that is acceptable "to Him. But He grants to me His grace, "and nothing shall be able to separate me "from the love which I feel for Him. For "if He has loved me even so much as to die "for me, I ought to love Him above all "things.

"Thanks be to God, for the grace given "me to endure suffering for Him; but now "He has caused persecution to cease. I am "no more beaten.* His will be done!— "They see that if God be with me, they can "do nothing against me; for who can pre- "vail against God?

"My mother is sick. I pray God that He "would heal her; that He would enable her "to bear patiently her sufferings; but most "of all that He would heal her soul. O God, "enlighten the hearts of my parents; let "heavenly light illumine their souls, that "they may know the Truth, and that they "also, O God most merciful, may taste the "joy which Thou dost bestow upon Thy "children. O Saviour, I beseech Thee to "intercede for them with Thy Heavenly "Father, that He would bring them to the knowledge of Thy holy Word, that He "would bring them into the fold of the "Good Shepherd. Amen.

"I am happy; and yet I am sad at not "being able to go to public worship; but "God fills me with peace. Think on me, I "pray you, and my parents, in your prayers, "and commend us to all the beloved breth- "ren."

* Alas, it has recommenced since he wrote this letter.

UNITED STATES OF COLUMBIA.

The Rev. Ramon Monsalvatgé, our Missionary to this portion of South America, writes the following interesting letter from Panama, under date of August 11th (1862):

"I take pleasure in informing you that I have been at Panama since the 31st of July, and that I labor with activity and much success in the work of evangelization. Since my arrival in this city, I have sent a part of my religious books to Mr. Breson, a Frenchman by birth, formerly a Roman Catholic, who, since my former sojourn at Panama, has become partaker of my faith, and my assistant in the propagation of the Gospel.

"Mr. Breson is now established at Santiago de Veragras, near to Panama, a city of 2000 inhabitants. In June, 1861, I visited that place, and there celebrated a marriage between a German, who was a Protestant, and a young Catholic lady of New Grenada. To-day the wife is more Protestant than the husband. I distributed at Santiago a number of Tracts, and I preached three times. The seed fell into ground well prepared, and the Saviour has caused it to grow. I send you a letter which Mr. Breson has addressed to me, of which you will make such use as you may deem proper.

"'I have already distributed all of the books which I had at Panama. The V*** G****** of Panama, Rev. Father J****, made me a visit as soon as I arrived, and I recognize in him a true Nicodemus. I had long conversations with this priest, last year, and he has read all my books, and has heard me preach several times. He loves the Saviour Jesus, and he loves me truly because I labor for the advancement of His reign. Nevertheless, he has not the courage to throw aside his priestly robe, and declare himself publicly. And yet he has no need of the *mass* as a means of living, for he is very rich.

"'Mr. Frederick Hicks holds an English school which gives him enough to live upon. Every Sabbath he holds two services in English, one at 5 and the other at 8 o'clock in the evening. At the former I counted 9 persons, black and white. In the evening

meeting there were 16 persons, Protestants, from the Island of Jamaica. Mr. Hicks has too much to do. If he could find time to prepare himself well during the week for the subject which he proposes to treat on the Sabbath, he would have more hearers.

"'At Aspinwall, I visited a Methodist minister, Rev. Mr. Bancroft, who has lately arrived. He is supported by the Rail Road Company, and it is for the benefit of its people that he labors. He preaches once every Sabbath.'"

THE HOME FIELD.

THE adventures of one of our oldest Missionaries, given in the following letter, cannot fail to interest our readers. For obvious reasons we suppress the names of places and persons, only stating that the scene of the drama lies in the interior of one of our Atlantic States: the occurrence took place in August last.

The last month, as you are aware, I spent in O***** County, and found among the people a cordial reception, and comfortable quarters. But we cannot expect to go to Heaven on flowery beds of ease, nor live here long without meeting with some trials and difficulties. I experienced this on a Sabbath evening in M****. While speaking in the Presbyterian Church I was interrupted by some of my Irish Catholic friends. And finally after I got through, they waited outside until I came out, and then they apologized and invited me to call and see them. The following Tuesday night I preached in the Methodist Church, and then the Irish women were more fierce than the men, and some had to be taken out for making a disturbance. They acted like Indians; and when I came out of the church, the women gathered around me and talked in Irish, but still did not seem to feel disposed to molest me, except one woman, who said that it was well for me that there were so many Yankee Protestants there. However, there was one intelligent man who was more liberal in his views, who insisted on my calling on him the next day. Accordingly, the next day the Rev. Mr. G****, pastor of the Presbyterian Church, went with me to make the call.—We entered the Tannery, and found this liberal Irishman and his brother-in-law at work there. While I was speaking to this liberal Irishman, his brother-in-law had in his hand a long shearing knife, and swore he would cut me in two. In fact he swore and cursed so loud that he could be heard all over town. The women came running like blood-hounds. And then this liberal one stood between us and kept him off. Then he took me to his house, and his wife was as liberal as he was. She treated me very kindly. They had a Douay Bible on the table, and she wanted me to mark those passages which I alluded to the night before. I did so, and showed them where Christ said to Peter, "Feed my lambs,"—"Feed my sheep." I said, the Priest claims that he is the successor of Peter, and yet he will shear the sheep and fleece the lambs, and take the last cent from the starving children. At this the woman burst into tears, and exclaimed, "That is the truth, for the last priest that was here took $800 from us.—We had bought a house, and expected to pay for it with that money. Now he is gone away, and we had to give up the place."

It is an established fact, that the priest took from that poor man all he had saved for several years to provide a home for himself and family. The people in M**** know this to be a truth. Very soon the house was full of Catholics and Protestants, and the yard also. Finally the man that had the knife came in and swore he would kick me out. But his sister rose up, and took him by the collar, and ordered him out of the house, saying that no man should abuse me in her house. And she was his own sister. She and her husband thanked me, and invited me to come there whenever I came to the town. She wanted me to bring some books that would give her more light. The

Rev. Mr. G**** happened to have Kirwan's Letters, and she has got the volume now.—We staid there more than two hours, and finally the savage brother came back, and sat down as quiet as a lamb, while I was explaining what a change of heart means. Then they requested that I should preach again. Arrangements were made, and on the following Friday night I lectured again, and the house was full, and I never had so attentive an audience in my life. I pray and hope that it may result in rescuing them from a soul-destroying system, that robs them of the means of providing for them a home here on earth, and deprives them of an entrance into the kingdom of Heaven.

Notwithstanding the risk of life I ran, I have no doubt but God will make it the means of doing some good. I went among wolves, but God can tame them; I could see it plainly in this very circumstance.

The Rev. Mr. G**** will now attend to them, and furnish them with every means in his power to throw additional light upon their now enquiring minds, as they expressed a determination to seek the truth. May the Lord help them to see the cause of their distress and misery, and open their blind eyes to the light of the Gospel of Christ.

This is the prayer of one who was once under the same cloud of darkness and superstition, but has been brought to see the errors of Popery through the telescope of the Gospel of Jesus Christ.

Report of another Irish Missionary.

I had a very pleasant interchange of thought with brother R****, and his views, I am happy to say, coincided with my own. I will try to make all things, and all people here, work with me to promote God's glory and the best interests of Christ's kingdom.

It is wonderful what policy the Roman Catholics pursue in trying to push forward their favorite dogmas. If we start a Sunday-school and gather in the poor outcast and orphan children, they at the same hour try to impede our progress by vespers or the catechism.

Once, a week ago, they have opened their day-schools for the children, so that, before the city schools open, they might have a hold on the children and keep them from attending the Protestant schools, as they call the free schools of this city; still, all this Jesuitism is but a thin veil, through which their own people can see, and in our free country the priests are daily losing that spiritual power which they pretended to have, and used with such despotic sway in older countries. That God's word (kindly presented, and the reading of it, urged in no hostile manner, but in love and from the heart) will have its effect, there can be no doubt. Here we have, every day, gratifying evidence of this truth, in the multitude of children who attend our Sunday and Mission-schools, and in the weekly evening prayer meetings which I am permitted to hold among these kind-hearted followers of Rome, who attend in large numbers and are inquiring daily what they must do to be saved.

Report of a German Missionary in New Jersey:

In sending you my Report for the past month, I am grateful to the Lord for the favor which he has bestowed upon our Mission here. We numbered last night over 70, and all our prospects are good. The Sabbath-school is also well attended. I counted last night 19 new-comers, mostly men, into whose hearts the Lord had put it to go to church, instead of profaning, as before, the Sabbath day. This augurs well. A deep and solemn feeling pervades our assembly, and many a new-born soul already shouts glory to the Lamb of God, that has taken away its sins. One man was with us who is 78 years old, and who came to this country in 1815. He was baptized and confirmed, and to his ideas he seemed a perfect Christian. Last night after the sermon he came up to me, and in the presence of the people, he cried out, "God have mercy on me a sinner!" "I always," he said, "thought myself safe, and fit for heaven, but I did not know what meant the words; 'Ye must be born again.' Now I understand it. I have not been born again. Oh, what must I do to be saved?"

The effect upon us all was most solemn. An old man, with white hairs, beloved by

many, gave thus openly testimony of his sins. It came very unexpectedly to me.—He had seemed to me a hard case. I praised and thanked God in my heart of hearts, and told my aged hearer to repent and believe in the Lord Jesus. I asked him to pray with me to the Saviour, after I had explained to him again the nature of sin and of redemption, and during the following solemn moments many remained, and many eyes were filled with tears.

You know too well what a blessing we experience in such moments, and so I need not stop to describe this scene. But still I wished you had been present, for it would have done your heart good.

We have now 45 on our list ready, I believe, to be received into the church. I am, however, in no hurry to press it, and for two reasons: 1. It is very difficult to induce such a large number of Germans with their families, to connect themselves with an American church. I hope, however, that in course of time I may overcome this difficulty. You know they are very clannish, and more so in cities even than in the country. Further, they want their children to be instructed in German, and—confirmed. How can this be done? If this church had a pastor, I should see my way clearer, but, as it is, I do not know what is best to be done. May the gracious Lord also further direct and lead us.

But the 2d reason for my not hurrying is, that many wish and are ready to contribute if occasion arrives, for an exclusive German Church, similar to that which the Christian Union founded in another part of this city. Considering the immense number of Germans in this neighborhood, most of whom are wholly unacquainted with the English language, and to all appearance perfect heathens in addition, a German Church in this part of the city might prove a great blessing, and within a year, perhaps, become self-sustaining.

I have now engaged a teacher to open a day-school, for which we have already 45 children, mostly from Romanists. This gives me opportunity for the exclusive religious instruction, which I conduct myself daily, and for which I am truly grateful. The girls we send to the Industrial School.

But my Report has lengthened already too much. I conclude by asking your prayers in our behalf, and may the blessing which we have received extend to all the Missions of our venerated Christian Union.

An afflicted Bible-Woman.

One of our excellent Bible-Women, who labors in one of the largest cities in the West, has been greatly afflicted. She has lost her only son, and she is a widow! In her sorrows she has found much sympathy from Christians around her. Of this she speaks in the most touching manner. Even the poor Roman Catholics, whom she visits, expressed much feeling for her loss, when she began to resume her labors among them. One incident we will venture to relate in her own words:

"I have found many friends who deeply sympathize with me, and have done all in their power to soften the blow; all of which I appreciate. But the greatest lesson I have received was from a poor afflicted, bedridden woman in the hospital, who calls herself a Roman Catholic, though *I* call her a *Christian*. As I entered the room where she lies, she looked up so pleasantly, and said she had missed my visits, and asked the reason. On being told, with a heavenly smile resting on her pale, emaciated face, she replied: 'I should think it would have been a pleasure to give back to God any thing *so dear*.' It almost took away my strength, and I soon sought a place where I could unburthen my thoughts and feelings. I had been too selfish in my grief, forgetting that God has a right to His own treasnres, and will take them to Himself when He sees fit."

We have received several other interesting reports from our Missionaries in the Home Field, which we defer for the present.

MISSIONARY INTELLIGENCE.

Our readers will find an interesting amount of Missionary intelligence in the present number of The Christian World. In all directions there is progress.

THE SOCIETY'S WORK ABROAD.

There are some things stated in the letter of the Rev. E. Edwin Hall, of Florence, that call for devout thanksgiving. We may particularize the fact that the Saviour has brought to the knowledge of Himself a youth of promising talents in Rio Marina, in the Island of Elba, whom it is thought to be very desirable to educate for the sacred ministry. There is an interesting item of news of the same nature (the conversion of an interesting young man,) in the communication from Belgium. We have received a very encouraging letter from the Rev. Mr. Gilbert at Santiago, (Chili,) but at too late an hour for its insertion in this number of our Christian World. This brother begins to meet with greater encouragement. He reports that he now has an audience of twenty persons to hear the Gospel preached in English, in the afternoons of the Sabbath, at his own "hired house." This is a good increase since last March, when he had scarcely half-a-dozen. Mr. Monsalvatgé's letter from Panama is interesting, especially his remarks about the Vicar General.

MISSIONS AMONG THE INDIANS.

Whilst we are made to feel the deepest solicitude for the missionaries and the Mission-work among the Indians in the uppermost portions of the Valley of the Upper Mississippi River, we see but little prospect of the speedy resumption of missionary labor among the tribes in the Indian Territory. It is deplorable to see how the demon of strife, and war, and rapine has been permitted to recommence his ravages on a large portion of our Western frontier. Fiends, in human shape, from Texas, Arkansas, and Missouri, have been tampering with the Cherokees, Choctaws, and other tribes on the Indian Territory, in the name of the "Confederate Government," and, alas, with too much success. And yet all is not lost. John Ross, the most civilized and worthy Chief of the Cherokees, has been throughout this deplorable civil war, the sincere friend of the United States' Government; whilst the Creek Indians, that have enjoyed the labors of the Baptist Missionaries, have also been well disposed, and have not interrupted the labors of those Missionaries. It is believed that the Mormons have been exerting a hostile influence over the minds of the tribes, with which they have been coming in contact for the last few years.

It is gratifying to learn that Christianity and a Christian civilization are making progress among the Senecas. Mr. Pierce, the Missionary, reports that the Schools are flourishing, under efficient teachers; that at Cornplanter's, more interest is taken in the school by the pagan party than formerly. In two of the three Sabbath-schools "much interest is taken;" and that there seems to be an increased interest on the subject of religion in some parts of the field. During the summer the small-pox has been quite prevalent, but not very fatal, we are happy to say.

MISSION TO WESTERN TURKEY.

Under this denomination all the Missions of the American Board in Turkey in Europe, and the Western portion of Asia Minor, are included. There were

a few months ago connected with this Mission, as we learn from a tabular view for the year 1861, '9 stations and 33 out-stations; 20 churches, with 466 members, of whom 58 were received during the year; 47 regular preaching places, with average congregations amounting to 1,527 persons; and 35 common schools, with 897 pupils. The Seminary at Bebek had 14 pupils; the girls' boarding-school 12; and the training-school at Philippopolis 11. The number of pages issued from the press during the year, all in the native languages, (Armenian, Armeno-Turkish, and Bulgarian,) was 8,307,000, of which 2,940,000 were pages of Scripture!" What a blessed statement! Who can tell the amount of good that has resulted, or will yet result in the ages of coming time, from the perusal of the truth contained in these millions of pages?

The Annual Meeting of the Mission was held at Constantinople, and lasted from the 10th to the 21st of June, and was a "precious season of delightful Christian fellowship as well as of earnest consideration of topics connected with the various departments of the Mission work." Most, if not all, the missionaries in this field were present, and the intelligence which they brought respecting the work of the Lord at all the stations and out-stations of the Mission, was interesting and encouraging. At this meeting it was decided to suspend the female boarding-schools at Pera, Bebek, and Hass-Keuy, with the view of reöpening them, in a consolidated form, at some suitable place, at the end of the year. The Seminary at Bebek is also to be suspended for a season, and then reorganized and reöpened at Marsovan, which is in Asia Minor. The training-school at Philippopolis is to be continued with increased vigor. It was also decided that a Mission-Seminary, like that of Bebek, which has accomplished so much good, ought to be opened at an early day, in the Bulgarian portion of the field. This will be a very important step in the right direction.

MISSION TO CENTRAL TURKEY.

The Annual Meeting of this Mission, held at Atoppo, was also a most interesting one, and attended by many of the brethren. The Rev. Dr. Goodell, of Constantinople, was there as a delegate from the Western Turkey Mission, and has given, in the pages of the *Missionary Herald*, a most interesting account of its proceedings, and of the state of things in Beirut, and in the Lebanon, places where some of his early missionary labors were performed, but which he had not revisited for thirty-four years. Wonderful changes have taken place in that period, and especially within the last two years. Dr. Goodell considers the effect of the recent bloody war of the Druses upon the Maronite and Greek Christians as well calculated to break down the bitter hatred and cruel opposition of these sects to the true Gospel. Dr. G. was delighted with the great progress of the good work at Aintab, with its large company of believers which support their pastor and nine schools at a cost last year of $2,556, which was, on an average, $1.25 for every man, woman, and child in the community. The Mission asks the aid of the Board only for the Theological School, or class, at this place, the female boarding-school, and one out-station! The native church of Aintab possesses a wonderful spirit of Missions.

MISSION TO EASTERN TURKEY.

The recent intelligence from Kharpoot, its Church and its Seminary, continues to be as interesting as ever. The

same may be said of the other stations in that field.

We must say, in terminating our brief notices of the Mission-work in Turkey, that scarcely any thing interests us more than the facts which inadvertently manifest themselves, going to show that the prejudices of the Turks against Christianity are slowly but surely giving way. This may be affirmed of some stations, such as that of Marsovan, where Mohammedan judges and other intelligent men are desirous of possessing the Bible.

INDIA.

The Rev. Mr. Tracy, of the American Board, reports that the Seminary at Madura, in the extreme Southern part of the peninsula of India, is doing well; that there is great demand for educated natives in Ceylon, (which is not far off); and that a class of seven young men, at the close of the last term, was sent forth to enter upon the service of the Mission. The Missionaries of the Presbyterian Board, and those of the Reformed Dutch Church of the Arcot Mission, meet every month with more or less encouragement.—Quite a strong band of missionaries, (four in number) and several assistants, as wives and teachers, have been recently sent by the Methodist Missionary Society of this country, to reinforce their excellent Mission, at the head of which is the Rev. Dr. Butler, in the Upper Valley of the Ghanges. The Church Missionary *Record* for August and September gives many interesting details of the work in India that is carried on by that excellent Society. The same is true of the Baptist and Wesleyan organs.

SIAM.

The Missionaries of the Presbyterian Board at Bangkok, report the opening of a chapel in that city. The services on the occasion were conducted in Siamese and English. This chapel was built from contributions received from residents and inhabitants of Bangkok.

CHINA.

The Rev. Dr. Culbertson, of the Presbyterian Board, has completed, at Shanghai, the translation of the Bible, upon which he has bestowed so much labor for eleven years. Since the lamented death of Dr. Bridgman, of the American Board, last November, he has been the sole laborer upon this great work of the little band who entered upon it in March, 1851.

Whilst the Missionaries at the various Stations in China report favorably of the good work in that land, a member of the Methodist Mission at Fauchau writes thus to the editor of *The Christian Advocate and Journal:*

"Our work is in a most encouraging state. The boys' school, under charge of Brother Gibson, is bringing forth fruit to the Church. Five of the boys are now members of the Church, and others are inquiring the way of salvation. The two who completed their time last fall are doing well; one is our first assistant in the printing office; the other is employed as teacher and exhorter. Two weeks ago Brother Gibson baptized five converts at our Ngukang appointment. About twenty-five miles up the River Min, several miles beyond our furthest appointment, there are now about a dozen inquirers, who have given up their idols, and are receiving instruction in the doctrines of Jesus from one of our active native helpers. May the Holy Spirit illuminate their hearts, and cause their light to shine to those yet beyond."

AFRICA.

The letters of the Missionaries of the United Presbyterian Church in Egypt, as well as those of the Missionaries in Liberia, and at the Gaboon and Corisco, of the Methodist, Presbyterian, and Episcopal Churches, contain many encouraging facts; but we have already exceeded the limits which we had assigned to the present résumé of Missionary intelligence.

THE NEWS OF THE CHURCHES.

We have the usual variety in the notices of the progress of the Gospel in Christian, and mainly Protestant lands, which we place on record this month.

ENGLAND.

The chief feature in the religious news from England, which we refer to on this occasion, is the bicentenary celebration, which took place on the 24th of August, of the *exodus* of 2,000 faithful ministers of the Gospel from the Established Church, because they could not subscribe the "Act of Uniformity" which the Parliament had passed and King Charles II. had signed, and which went into effect on the 24th of August, 1662. This Act of Uniformity required of all the members of *that* Church the unqualified reception of and subscription to the Book of Common Prayer, and Articles as they were at that day—or withdrawal from her altars, together with the surrender of their temporal support. Two thousand ministers were found who preferred to give up the temporal advantages which they had received from the State, rather than sacrifice their conscientious opinions.—Many of them continued afterwards to preach the Gospel in little meetings in private houses, amidst many difficulties and much vexatious persecution. Some of the more learned of them devoted the rest of their lives mainly to the service of God and the Church by the labors of the pen; a few came to these American Colonies. Those who refused to subscribe the "Act of Uniformity" were soon called "Non-Conformists," a name which their descendants are not unwilling to bear to this day.

We need scarcely remind any of our readers that the movement to which we have referred having taken place on the 24th of August, which is St. Bartholomew's Day, in the calendar of the Saints, that event is often called the English St. Bartholomew's Day. This day must not, however, be confounded with the St. Bartholomew's Day of France, which occurred on the 24th day of August in 1572, just ninety years before. There is another point of difference:—whilst the French St. Bartholomew's is rendered memorable by the massacre of many thousands of Protestants, and among them some of the best men and women of that time, the English St. Bartholomew's is marked by the abandonment of the National Church by 2,000 excellent ministers, but not their being cruelly put to death, or forced to go into miserable exile, which is often worse than death itself.

The first centennial celebration of this remarkable epoch in the History of the Church of England (in 1762) must have been very limited, from all we can learn. The Rev. Job Orton, a Non-Conformist minister and writer of some note of that time, preached and printed a sermon on the occasion, which is still extant.—Far different was the bicentenary celebration which occurred on the 24th of last August. It is probable that on that occasion at least one discourse was delivered, we conclude from the notices which we have seen in the English papers, in every chapel and church of the Independents, the Baptists, and the Presbyterians in England, and in many in Scotland and Ireland. In London, such discourses were preached in thirty-five different pulpits, many of which must have been exceedingly interesting. The *British Standard* of August 29th has four columns of notices of the places at which, and of the preachers by whom,

sermons were delivered on the occasion. At Manchester, Liverpool, Sheffield, Newcastle, Bristol, Birmingham, Nottingham, and other "Provincial cities, and large towns," many discourses were delivered, for in those places Non-Conformity is strong in the present numbers, wealth, and talent of its members, and in the historical incidents which cluster around it.

Not only so; the same paper contains notices of the extensive preparations which had been made in Australia, Canada, and other Colonies, for the proper commemoration of the Day. In a preceding number of the same journal we find an eloquent letter, relating to the same subject, from the New-York Conference of Congregational Churches, to the Congregational Body in England and Wales, signed by a Committee, among whose names are those of the Rev. Drs. Thompson, (Joseph P.,) and Buddington, who so nobly represent the Congregational Churches of the twin sisters of New-York and Brooklyn.

It was announced in the *London Patriot* of Aug. 21st, that the sum of one hundred thousand pounds sterling, (nearly $500,000) had been raised by the Independents of England alone, as a Memorial Fund, to testify their gratitude for the religious liberty enjoyed in the land,and the conservation and spread of evangelical truth. Besides helping to discharge long-continued debts on old chapels, it has been resolved to appropriate a part of this fund to build one hundred new chapels, some sixty or seventy of which have already been commenced. A Memorial Hall is to be built, and aid extended to the English Congregational Chapel in Paris. The Baptists and Presbyterians of England have also been doing handsome things on the occasion.

HOLLAND.

Inasmuch as the celebrated Belgic Confession was adopted in the "United Provinces" in the year 1562, the tricentenary celebration of that important event, was duly observed not only in the Fatherland of all the Dutch, but in the churches of the Dutch descendants in our country, according to an act of the late General Synod, which is in these words:—"*Resolved*, That the second "Sabbath in September be appointed as "a day for the tricentennial celebration "of the adoption of the Belgic Confes- "sion, when all our ministers be re- "quested to preach a sermon appropri- "ate to the commemoration of that his- "torical event."

In a subsequent resolution it was recommended to the Churches to take up a collection on that occasion for the 'Church-Building Fund;' both of which injunctions, we doubt not, were properly heeded.

SWITZERLAND.

The recent annual meeting of the *Basle Missionary Society* was its 47th. The services, including those of the *Bible Society*, *Jewish Missionary Society*, and *Female Education* in Africa and India, ran through several days.—Among other things of interest, was the examination of the students in the *Missions-Institute*, eighty-three in number, and divided into six classes. All these young men are preparing for the Missionary work, in Christian or pagan lands. The Missionary operations of the Society are now quite extensive, especially in Western India and Western Africa. In the former the Society has now 15 stations, and 48 European laborers, of whom 40 are ordained ministers. In the latter, the number of Missionaries is now 39. In 1857, it was only 20.

The Evangelical Society of Geneva had a most interesting anniversary.—This Society maintains a Theological School at Geneva, (with six or seven Professors, and forty students,) at the head of which is the well-known Dr. Merle d'Aubigné, and in France 12 pastors, 20 colporteurs, and 20 teachers—in all, 52 Missionaries. The Society was founded in 1831. In addition to its missionaries in France, it sustains a chapel and various missionary laborers in the city and canton of Geneva.

MORAVIA.

The Moravians, or United Brethren, of Germany and America, are taking measures to promote the resuscitation of evangelical religion in Moravia, which is the land in which their Church originated, and whence it derives the name by which it is often called. This is a noble work, and is now practicable under the more liberal policy which the Austrian Government has begun to pursue in relation to Protestants of the Empire.

PROTESTANT MISSIONS AMONG THE GERMAN DIASPORA.

As evangelical religión revives in the Protestant Churches of Germany, it leads to a triple missionary effort. 1. To send the Gospel to the Heathen. In this good work some half dozen Societies are engaged. 2. Inner Missions, or the Home Missionary work, which is various and extensive. 3. Missionary efforts in behalf of the dispersed or disseminated Protestant Germans, in Roman Catholic and other non-Protestant countries in Europe, and other quarters of the globe. For a long time, there was no *Society* or Church organization in Germany to aid, in any way, these dispersed people in their efforts to have the Gospel. But now the *Gastavus Adolphus Society*, which is patronized by the Prussian Government, and aided by the evangelical churches of all Germany, especially by those in the Kingdoms of Prussia and Wurtemburg, is giving much aid to feeble German Protestant Churches in the Germanic Provinces of Austria, in Hungary, Russia, Italy, Portugal, Turkey, and Egypt.—There is a considerable number of Protestant Churches in Wallachia, Moldavia, and Servia, some of which, as those of Belgrade and Bucharest, have been long in existence. There are many in the German Colonies in Russia. German Protestant Chapels are now to be found in Constantinople, Jerusalem, Cairo, and in Rome, Naples, Florence, Venice, Bergamo, and other places in Italy, as well as at Lisbon. And as evangelical religion increases in the Fatherland, it will reach and vivify these disseminated churches is distant lands in which Germans may have the Gospel in their own tongue.

MISCELLANEOUS.

Rev. William G. Moorehead.—This young brother embarked on the 20th of September, in the steamship Kangaroo, for Liverpool, whence he will go on to Florence, spending a few days on his way at London and Paris. It is the purpose of the Committee that he shall give himself, first of all, to the acquisition of the Italian language as thoroughly as possible, in order that he may afterwards devote himself to the work of imparting the knowledge of the Gospel to the people of Italy.

Mr. Moorehead is a native of Ohio, and pursued his collegiate and theological

studies in that State—the latter at the Theological Seminary at Xenia, which is one of the institutions of the United Presbyterian Church, in the bosom of which he was born and educated. When the Executive Committee requested the General Assembly of that Church, in 1861, to recommend two suitable young men for the Missionary work in Mexico or South America, the Assembly referred the matter to their Board of Foreign Missions, who in due time recommended Mr. Moorehead, but expressed a preference for Italy as the field of his future labors, if it should please the Saviour to send him thither. The Committee agreed to this proposition, and requested that Mr. M. should get ready to go to the field of his proposed labors this autumn; this he at once set about doing. After receiving ordination from his Presbytery, he recently visited several churches in Ohio and Western Pennsylvania, at the request of the Committee, on his way to New-York. At Pittsburgh there was a union meeting of the churches of the denomination to which he belongs, that commended him to the grace of the Lord. At Philadelphia he addressed several churches on the Sabbath, the 7th of September, and on the Monday night following there was a united meeting at the church of the Rev. Dr. Dales, at which he received the Instructions of the Board of Foreign Missions of the United Presbyterian Church, in relation to the spiritual nature of his work, his walk and conversation as a minister of Christ, and his relations to that Board, and to the Presbytery which ordained him to the Missionary work; at the same time they referred him to the Committee of The American & Foreign Christian Union, for all those instructions and directions that relate to his temporal support, the field of his labors, etc., etc.

The occasion was most interesting. The Rev. Dr. Cooper presided. The "Instructions" were read by the Rev. Dr. Dales, and addresses were made by the Rev. Dr. Cooper, the Corresponding Secretary of the American and Foreign Christian Union, the Rev. Mr. Haskell of Boston, who had recently returned from Italy ann the East, and the Rev. Mr. Church of Philadelphia, but for years a missionary in Trinidad.

The last Sabbath of Mr. M.'s stay in this country, (Sept. 14,) was spent in Hoboken and New-York, where he addressed several churches. On Wednesday he met the Committee, and received their Instructions and Counsels. He attended a farewell meeting the previous evening at the Church of the Rev. Mr. Thompson, West 22d Street, which was a highly interesting one, and at which he was again commended to the grace, guidance, protection, and blessing of God.—Several brethren took part in these interesting services.

On Saturday (Sept. 20) he left us for his field of labor in Italy. It is our prayer that he may be spared, and enabled by Divine grace, to accomplish much for Christ and His Church, in that beautiful land where Christianity in its purity was planted by Apostles and other holy men, many of whom died martyrs for the Gospel. We will only add, that in Mr. Moorehead's case, our readers will find a complete illustration of the principles which we have laid down in the first article of the present number of The Christian World, on the *Relations which ought to subsist between the Missionary and the Church that sends him forth, as well as between him and the Society, or Board, that looks after his temporal interests and support.*

On the 3d of September, the funeral services of the late Rev. George W. Bethune, D. D., were performed in New-York—his remains having arrived from Florence, Italy, where that distinguished minister of Christ died on the 27th of April last. They were exceedingly impressive. The Rev. Messrs. Vermilye, Ferris, Hutton, Willetts, Taylor, Quackenbush, and Thompson, took part. It may be truly said, "a great man in Israel has fallen."

BOOK NOTICES.

The Traveler's Devotional Library.—Under this title Mr. Anson D. F. Randolph, (683 Broadway, New York,) has published six small and beautiful little books, from the pens of the Rev. Messrs. Smith, Ryle, and Octavius Winslow, D.D., of England, which are put up in a neat traveling case—and *all for a dollar!* They are *gems*. Reader, get them whether you are a traveler or not.

Letters of John Calvin, compiled from the original manuscripts, and edited with historical Notes, by Dr. Jules Bonnet. Translated from the original Latin and French. 4 vols. Phila. Presby. Board of Publication.

The present work is the fruit of years of research in public libraries and in the archives of cities and ecclesiastical bodies, in France, Switzerland, Germany and England. Strange as it may appear, not one half of the existing letters of the great Swiss reformer had been committed to the press previous to this publication. And yet this extended correspondence reflects all the striking traits of its author, and is the best index to his truly heroic character. It throws a flood of light upon the discouragements and trials through which the noble Church of the Huguenots was called to pass; while it bears abundant testimony to the gracious dealings of God with his persecuted people. The publication of this work in America has been a responsible and expensive undertaking to the Board; and the Board, as well as the generous friend who purchased and gratuitously presented to it the copyright, deserve all praise. We commend this work to our readers, as one that ought to be procured and perused not by members of any particular church alone, but by all who can admire the style of one who wrote Latin and French with equal elegance, wit and force,—to all who are interested in the history of the sixteenth century.

Lectures on the Science of Language, delivered at the Royal Institution of Great Britain last year, by Max Muller, M.A., from the second English edition, revised. New-York: Charles Scribner. This is one of the most interesting works on Philology to be found in the English language, and deservedly holds rank with the admirable work of our countryman, Hon. Mr. Marsh—also published by Scribner. In the course of nine lectures, Professor Muller pours much light on a subject which has only been elevated to the position of a science in quite modern days.

America Before Europe.—By Count Agenor de Gasparin. The American Public is indebted to Mr. Scribner for this work, which was translated from the French by Miss Mary L. Booth, from advance sheets—the most philosophical and Ohristian notice of the nature, causes, and probable influences of the civil war now raging among us that has appeared. It is a sequel or *pendant* of the admirable work of the same author, entitled: *The Uprising of a Great People*, (also published by Scribner), but far more valuable than that interesting work. In a duodecimo volume of some 425 pages. Count Gasparin treats in the fullest, clearest, and most masterly manner this great subject, illustrating and fortifying his position by indisputable proofs. It is a noble vindication of the United States in this momentous but painful struggle, written in a spirit of fearless impartiality and Christian kindness. We most sincerely wish that this book could be read by every American, as well as by our foreign friends and enemies. There are few men in the world who could discuss this subject so profoundly, intelligently, and justly. We can conscientiously, and do most earnestly, recommend this book to all our readers, and beg them to buy and read it.

A Discourse in Commemoration of the Life and Character of the late George W. Bethune, D.D., by Isaac Ferris, D.D.—This is an interesting and impartial portraiture of the life, character, and labors of one of the most gifted and brilliant men whom our country has produced—an elegant scholar, an able theologian, and an eloquent preacher, who has left behind him few equals and no superiors.

Illustrations of the Offices of Christ, and a Practical Treatise on Divine Influences, together with a Selection of Sermons.—By the Rev. Robert Klrkwood. Sheldon & Co., New York.

Mr. Kirkwood is a minister of the Gospel in connection with the Presbyterian Church, and has had charge of several churches in his earlier life. Being now disabled from preaching, by the loss of his voice, he occasionally employs his pen, of which the present handsomely printed volume is one of the fruits, and which we cheerfully recommend to our readers as containing a large amount of evangelical truth on many of the most important doctrines of the Gospel. On one point we must differ with our friend, the au-

thor. Like most of those who hold the "Millenarian view," as it is called, he underrates, and almost ignores any kingdom of our Lord at present on the earth. This we believe to be wrong. Without undertaking to maintain that Christ will not came and establish a visible kingdom and reign personally and visibly on the earth, as a king, whether at Jerusalem or elsewhere, we must be allowed to say that we believe in the teachings of the Westminster Divines on that subject, as expressed in their answer to the question (*Shorter Catechism*) *How doth Christ execute the office of a king?* Answer: "Christ executeth the office of a king, in subduing us to Himself, in ruling and defending us, and in restraining and conquering all His and our enemies." Christ, as the Mediator, the King in Zion, does certainly reign now-a-days, has reigned for a long time, and will reign until He has put all His enemies under His feet. In those latter days of glory, which the Church and the world are to see, His reign will be more manifest, but not more real than it is now.

Receipts

ON BEHALF OF THE AMERICAN AND FOREIGN CHRISTIAN UNION, FROM THE 1ST OF AUGUST TO THE 1ST OF SEPTEMBER, 1862.

MAINE.

Augusta. South Ch. and Parish by John Means, Tr., 37 30

NEW HAMPSHIRE.

Centre Ossipee. Rev. T. L. Ambrose, $2, Rev. Horace Wood, $2, 4 00
Amherst. Cong. Ch. & Soc., 22 28
Sanbornton Bridge. Rev. Corlan Curtice, 2d pay't on L. M., 10 00

VERMONT.

Springfield. A. Woolsen to constitute Mrs. Hannah Woolsen a L. M., 30 00
Pittsford. Cong. Ch. by Rev. Charles Walker, D.D., 12 00
Middlebury. Cong. Ch. by A. Wilcox, 15 38
Manchester. Cong. Soc. a balance, 7 00
Putney. Cong. Ch. 8 00

MASSACHUSETTS.

So. Hadley. Legacy by the late A. White through E. S. Brayton. Esq., one of the executors, 500 00
Lenox. Individuals of the Cong. Ch. & Soc., 2 37
Lee. Cong. Soc., 27 07
Greenfield. 2d Parish, 29 09
Barre. Cong. Soc., 52 56
Norton. Mrs. M. C. Holmes, 1 00
Montague. Cong. Soc. in full of L. M. for Rev. F. B. Perkins, 20 40
Whateley. Cong. Soc. in full of L. M. for Rev. John W. Lane, 15 22
Greenfield. 1st Parish, 24 04
Shelburn. Legacy of the late Ira Arms, by E. Maynard, executor, additional, 300 00
Leverett. Cong. Chur. towards making Rev. Jno. Hartwell a L. M., 14 00
Hatfield. Cong. Ch. & Soc., 54 60
Uxbridge. Evan. Cong. Ch. & Soc, 36 60
Lancaster. Evan. Ch. & Soc., 21 22
Groveland. Cong. Ch. & Soc., 25 00
Raynham. " " for L. M. of Rev. John Haskell, 5 00
Manchester. Ch. & Soc. of Rev. G. E. Freeman, 4 00
" Ch. & Soc. of Rev. F. V. Tenney, 22 11
Wayland. Cong. Ch. & Soc., 22 00
Warren. " " " 24 00

CONNECTICUT.

Stafford Springs. Cong. Society towards making Rev. A. W. Ide a L. M., 25 00
Staffordville. Cong. Ch. & Soc., 6 01
Wilton. Cong. Ch. in part of L. M. for Dea. Wakeman Hubbell, 20 39
Hartford. Legacy of the late Hon. T. S. Williams, through the executor John C. Parsons, Esq., 1,000 00

NEW YORK.

Utica. John A Paine, M.D., to constitute Rev. J. A Paine a L. M., 30 00
Danby. Presb. Chur., by Rev. Warren Mayo, 7 39
Amsterdam. Presb. Ch., by Rev. Dr. Goodale, 26 50
West Galway. Presb. Ch., 8 76
Deposit. 1st Presb. Ch., by Dea. Wm. J. Freeman, 7 00
Sweden. Presb. Ch., by T. E. Sutphen, 5 00
Irvington. Presb. Ch., of which $50 from Mrs. W. E. Dodge. 170 00
Milford. Preb. Ch. $7. M. E. Ch. $5,38. Westville M. E. Ch. $2,66, in part L. M. for Rev. L. Hartsough, 15 04
Worcester. Cong. Ch. $7,72. Westford Cong. Ch. $4,25 in part of L. M. for Rev. W. Baldwin, 11 97
Cooperstown. Presb. Ch. in part of L. M. for Dea. H. Hollister, 27 45
Fly Creek. Presb. Ch., 6 00
Cooperstown. M. E. Ch., 6 38
West Farms. " 4 36
Fordham. " 1 06
Middletown. Maria Genung, 2 00
Victor. Presb. Ch., a balance, 2 22
Lowville. Presb. Ch., 10 00
Utica. 1st Presb. Ch. to constitute Miss Margaret Rockwell, John Williams and another L. M.'s, 90 05
" Ref. Dutch Ch., J. V. P. Gardner L. M. in part, $10. S. D. Childs L. M. in part, $10. Mrs. Churchill, $5. G. C. Tolman, $5. Dr. Bagg, $3. T. H. Wood, $2. Mrs. T. H. Wood, $1. Hon. P. Gridley, $2. Mrs. Hurlburt, $1. D. Timerman, $2, 41 00
New York Mills. Mrs. Walcott. 5 00
Scottsville. Presb. Ch., 10 25
" M. E. Ch., 3 35

NEW JERSEY.

Hightstown. Little M. L. T., 1 10
Lambertsville. M. E. Ch., 5 00
Paterson. Mrs. Cath. B. Atterbury, 10 00
Union. Legacy of the late Peter J. Ackerman by Wm. M. Ackerman, additional, 500 00
Newark. 1st Presb. Ch. by Peter Jacobus, Tr., 65 67
Metuchin. Ref. Dutch Ch., 30 08

New Hampton. Presb. Ch. in part of L. M. for Rev. Alfred Yeomans,---- 20 06

Salem. To constitute the Rev. R. A. Chalker L. M. in part cash, $3. J. Lippincott, Dunn, Richmond, Dillmer, Webster, Waddington, Miss Lippincott, Mrs. Kille, cash $1 each. N. Dunn, N. Garrison 50 cents each. Clinton Bowen 25 cents,---- 13 25

DELAWARE.

Red Clay Creek. Additional,---- 9 00

Newark. Presb. Ch.,---- 5 21

White Clay Creek. $22 15. Head of Christiana $4 73 in full of L. M. for Rev. Jasnes L. Vallandingham,---- 26 88

Wilmington. 1st Presb. Ch.,---- 14 45

" St. Paul's M. E. Ch.,---- 1 75

New Castle. To constitute Rev. J. B. Spotswood, D.D., a L. M. Mrs. and Miss Johns $5. Mr. Couper and family $5. Mrs. Dr. Couper, C. H. Hammond, Mrs. Gray $2 each. Messrs. Janvier, Rihhic, Rankcn, Duncan, Ferris, James, Sutphin, Mrs. Whitney, Stockton, Black, Spotswood, Truss, Miss Booth, cash $1 each. Mrs. Barr 50 cents,---- 30 50

Smyrna. Dr. Cummings, E. Wilmer, Esq., D. Murphy, Esq., $5 cach. Mrs. Fisher, J. R. Clemens, $2 each. Dr. Mahon, S. Murphy, Mrs. Cummings, M. Gorman, J. Roberts, J. B. Cooper, Dr. Clawson, Mrs. Mallien, C. B. Peregoy. W. T. Michel $1 ea. Jos. H. Hoffaker 50 cts. N. Underwood, Sarah, Maria, Ann, Elizabeth Ranson 25 cts. each,- 30 75

Dover. To make Rev. Jno. Curtis a L. M. in part, cash $5. Mrs. Shakespear $3. Messrs. Smithers, Fisher, Curtis $2 each. Mrs. Jump, Mrs. Kinney, Mr. Dunning, Mr. Cowgill, Mr. Day, E. Saulsbury, D. Cowgill $1 each. Mrs. Ridgbury, Parker and Mr. Sweney 50 cents each,---- 22 50

Dover. To constitute Rev. John J. Pomeroy a L. M. in part, J. H. Nicholson, H. Stout $5 each. Miss Comeges $2. Messrs. Eccles, Dickson, J. G. Wamples, Mrs. Cornwell $1 each,---- 16 00

" Bapt. Ch., Capt. Stiles,---- 2 00

" Epis. Ch., Mr. Kirk and W. G. A. Bonnell each $1,---- 2 00

PENNSYLVANIA.

The Benevolent Friend of the Presb. Congregation of New London, to constitute Rev. Robt. P. DuBois L. M. in part,---- 15 00

DISTRICT OF COLUMBIA.

Tennallytown. Rev. E. H. Cumpston for Dr. Kalopothakes, Athens, Greece,---- 20 00

ILLINOIS.

Onargo. Cong. Ch.,---- 3 00

Galesbury. Rev. E. Jenney---- 5 00

Springfield. 2d Presb. Ch.,---- 24 28

Quincy. 1st Cong. Ch., of which C. H. Bull $5,---- 9 10

" Messrs. Penfield, Stobie $1 ea. Dimick $2. F. Collins $5,--- 9 00

Jacksonville. J. W. Lathrop,---- 3 00

" Prof. J. B. Turner,---- 3 00

Griggsville. Cong. Ch. in part,---- 11 45

INDIANA.

Greencastle. 1st Presb. Sab. Sch. for Cincinnati Ragged Schs,- 7 00

" Mr. McClary, $1,50. Mr. Hathaway $1,---- 2 50

Spiceland. Jesse Bond, Dr. Cochran, Walter Edgerton. Geo. Evans, and one other $1 each. Wm. Unthank, Thos. Cook, Jason Williams, Jos. Williams, Aaron Stanley & Son 50 cts. ea. An Old Man 50 cts. Eli Ratcliff, Elisha Hammer, John Hiatt, Josiah Simons 25c. ea ,

Monrovia. Saml. Hadley, James Hinckle $1 each.,---- 2 00

Livonia. Church collection,---- 2 40

OHIO.

Cleveland. 1st Presb. Ch. to constitute Mrs. Mary P. Goodrich a L. M.,---- 30 00

Collamer. Presb. Ch. $15 to apply in constituting Miss Caroline Parks a L. M. and $5 towards Mary Maginnes' L. M.---- 20 00

Cincinnati. Sab. Sch. of 1st Trin. Cong. Ch. for Cincinnati Mission,-- 25 00

" Sab. Sch. of 8th Presb. Ch, half for Sab. Sch in Athens, Greece, half for Boys' Ragged Sch. Florence, Italy.---- 30 90

" S. J. Broadwell, Esq., in part $10. Chas. Davis & Co., $10. Messrs. Short, Crawford, Austin, Sellew, Miller & Sons Sellew, Evans & Lindsey, Breed, Kessler, DeCamp, Folles, Sargent, Burnet, Huntington, Mrs. A. R. Burton part of L. M., P. Wilson, Betts, McAlpin, each $5. Mrs. Andrews $4. Mrs. Saunders, Bird. DeCamp, Marshall, Ayoeldotte, Messrs. McGeechen, Smith, Harding, Mills, S. Davis, Jr., cach $3. Messrs. Murry, Dalton, Wilson, Powell, Williams, White, Prince, Tibbatts, Tait, Mrs. Lewis, Crawford, Fisher, Culbertson, Ruffin. Niles, Cassily, Miss Burnett, ea. $2. Messrs. Austin, Griffith, Randall, Sound, Robert, Hill, Makenzie, Bonsalc, Warner, Haskell, Thacker, Makenzie, Weltz, Thompson, Evans, Wheeler, Whetstone, Bradstreet, Corneau, Huntington, Johnson, Coleman, Scott, Mitchell, Miller, Scott, Huren, Alexander, Simrall, Tompkins, Freeman, Rendall, Greenless, Morris, Bromwell, Newhall, Frazer, Martin, McCord, Mrs. Gillespie, Reed, Yeatman, Daer, Page, Foulds, Scudder, Bicknell, Bristow, Edwards, Clark, Tait, Spencer, Sarles, Skellenger, Hubbell, Hurd, Smith, Stevenson, Smith, Jones, Stevenson, Thompson, Jones, Tweed, Aydelotte, Gray, Arthur, Sechler, Brenman, Clawson, Rambo, Wallace, Thomas, Rodeser, Miss Bawman, Rosienkiewiez, Liddy, Steers. Evans, Haughton, Brown, Rowell, Moore, Lock, Walton, DeCamp, $1 each. W. C. Duncan, M.D., 1st installment $2,50, 12 others 50 cts. each. Others $5,07,---- 277 57

MICHIGAN.

Three Rivers. Presb. Ch. by Rev. Jos. A. Ranney,---- 15 00

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